



Review Article

PRECAUTIONS TAKEN DURING PRESCRIPTION OF *RASA AUSHADHA* (HERBO-MINERAL DRUGS)

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ABSTRACT

Rasa Shastra is a very super specialist field in the Ayurvedic sector. *Rasa Aushadha* also has provided efficacious and effectual results for *Sadya*, *Kricha Sadya*, *Yapya* and even *Asadya Roga* conditions. But treat with *Rasa Aushadha* to a patient like eating curd with the help of sharp knife. That means all *Rasa Aushadhas* which are formulated without adopting standard operative procedure mention in the *Rasacharyas* in their treatises, without proper diagnose of disease condition, without well planned treatment plan, Prescribing *Rasa Aushadha* ignoring *Rogabala*, *Rogibala*, *Aushadhamatra*, treatment duration, proper *Anupana*, Contra indications, other drug interactions, *Patya Pathya*, without qualified physicians supervision, irregular clinic visit, insufficient advise to patients etc., that medicine totally same as poison to a patient. Hence there are so many factors behind the *Cikitsa* with *Rasa Aushadha* which should be taken into interest. The physician who are utilizing *Rasa Aushadha* for alleviate any disease conditions they should be taken responsibility to serve to patients more benefit and very less or no harm. Every Ayurvedic classics has been written clearly even before two thousand years ago essential features of *Vaidyadhi Chatushpada* those are directly related with ethical and moral issues and *Rasa Granthas* specially mention the same. According to *Rasa Vaidhyas* engagement of the treatment using *Rasa Aushadha* that is same as sitting on the pin situated in between Nectar and poison.

KEYWORDS: *Rasa Aushadha*, *Rasa Cikitsa*, Efficacy of *Rasa Aushadha*, Toxicity of *Rasa Aushadha*.

INTRODUCTION

Rasa Shastra consists of methods of preparation of potent drugs from mercury along with number of metals, minerals and many plant and animal product. *Lohavada* was considered as a test and if successful then the mercury was to be used for *Dehavada* means rejuvenation of body for longevity of disease free life.

Ayurveda *Rasa Shastra* is not just a medical science which advocate *Naishtiki Cikitsa* means cures the disease permanently. This wonderful science was perhaps great achievement of *Ashthanga Ayurveda*^[1].

So many medical sciences have developed such as Allopathic, Homeopathy, Unani, Naturopathy, Electropathy, Acupuncture, Acupressure etc. in the modern era for treating various disorders, however Ayurveda is the root science of all these medical systems because it originated with origin of human being from thousands of years ago. Our great *Acaryas* have explained clear, concise, and clean *Siddhantha* with the help of technology available at that ancient time. Theories which introduce from period of *Vedic* up to modern era there are no any mistake, wrong or at

least changeable facts were found. That means those theories which we following in Ayurvedic field suitable for *Trikala* such as past, present and future. Hence we can believe *Ayurvedic* theories with confidence as well as with close eyes.

SPECIAL QUALITIES OF *RASA AUSHADHA*

When we see comparatively of *Trividha Cikitsa* of Ayurvedic science such as *Asuri*, *Manushi* and *Daivi* these were mentioned in *Rasapaddati* and *Bhaishajya Ratnavali*. The treatment which is carry out with *Rasa Dravyas* is called *Daivi Cikitsa* and it was superior to others^[2].

Rasendrasara sangraha mentioned specialties of *Rasa Aushadha* which is more effective with low dose, palatable and best immediate action^[3].

According to *Rasendra Sara Sangraha*, we should treat *Sadya* type of disease by using any type of medicine but in case of *Asadya Rogas*, *Rasa Aushadha* are only remedy^[4]. According to *Rasendra Cudamani Acarya* "*Swalpapi Matra*, *Vipala Guna*" gives quickly *Deepana Pacana* action etc. specialties have written in his treatise^[5]. All most books related to *Rasa Shastra*

were mention in their different *Cikitsa Adhikara* for treatment of every disease. Having good qualities *Cikitsaka* properly prepared *Aushadha*, experienced *Paricaraka* and treatment tolerable patients there were no any diseases remaining with that patients^[6]. Combination of *Rasa Cikitsaka*, *Rasa Aushadha*, *Paricaraka* and patient the results will be same as above.

SPECIAL QUALITIES OF RASA CIKITSAKA

Ancient *Acaryas* have told physician who are involving to use *Rasa Aushadhis* for curing diseased people should be attained special qualifications such as studied *Rasa shastra* well, has proper knowledge in *Nighantu Shastra*, well versed in the language of all the nearby countries, devout truthful, scholarly devote of lord Shiva and Vishnu, kindhearted and should have *Amrita Hasta*. As well as an Ideal teacher of *Rasa Shastra* should be knowledgeable, alert, expert in *Rasa Shastra*, eligibility to use various *Mantras*, brave, firm about his thoughts, devoted to Lord Shiva, devoted to goddess, always patience, specialist of all diseases, skillful in performing different experiments and procedure of *Rasa Shastra*^[7]. *Bhaishajya Ratnavali* author mention in his treaties the person who knows all the *Shastra* but not having knowledge of *Rasa Aushadhi* that person is not complete. We are considering above matter and we should understand reason behind that. *Rasa Aushadha* is highly effective when used properly, as well as highly toxic when it is used improperly. Because of that medicine can be prescribed by super qualified physician only.

METHODOLOGY OF ADMINISTRATION OF RASA AUSHADHA

Wonderful properties of *Rasa Aushadhis*, as well as side effects of improperly prepared *Rasa Aushadhi* means prepared without adopting classical standard operative procedure, improperly administrated and used which means dose, duration, *Anupana*, *Patyapatya*, misused drugs, were mention in our classics clearly. Hence we should follow special techniques for administration of *Rasa Aushadha* to patients. Proper diagnose disease conditions, suitable treatment plan, prescribe the drugs, follow up etc. should be very accurate, sincere, and with confidence.

1st step of administration of *Rasa Aushadha*

The first step of administration of *Rasa Aushadha* is proper diagnosis of diseased condition. Now a day's physicians are using diagnostic criteria for proper diagnosis of many diseased conditions both Ayurvedic classical and modern technological methods. They are going through *Trividha pareeksha*, *Ashthavidha pareeksha*^[8], *Dashavidha pareeksha*^[9] as well as blood, urine, other body fluids, X-ray, CT scan, MRI scan, Endoscopy, Fine needle aspiration etc. so many investigation and full filling *Nidana Panchaka*. Mainly the data which is related to *Roga* and *Rogi* should be collected such as chief compliance and its

duration of the patients, sub compliance and its duration of patients, history of present illness, history of past illness, family history, personal history like *Ahara*, *Vihara*, menstrual, obstetric etc. and *Atura Desha Pariksha*, *Tridosha*, *Srotasa* etc. *Pratyaksha*, *Anumana*, *Aptopadesha* and *Yuktipramanas* should be adopted to decide proper diagnosis of disease. By using above collected data we should confirm firstly *Roga* and *Rogibala*, which step passing that *Roga*, under which category it include like *Sadhya*, *Kruccha Sadhya*, *Yapya*, or *Asadhya*, *Samprapti Avastha* such as *Caya*, *Prakopa*, *Prasaraa Sthanasamsraya*, *Vyakti*, *Bhedha*^[10], and *Srotodushthi* like *Atipravriti*, *Sanga*, *Siragranthi*, *Vimarga Gaman*^[11], *Rogabala*, *Vaya*, *Desha*, *Kala*, *Agnibala*, *Prakruti*, *Dosha*, *Dushya* etc.

2nd step of administration of *Rasa Aushadha*

Second step of administration of *Rasa Aushadhi* is treatment decide. Before deciding treatment plan the physician who are the having better responsible regarding patients should be taken consideration of below facts. The drug which we have chosen for the treatment purpose it should totally cure the disease, quick action, low dose and duration, economy to the patients, low side effect, no toxicity, palatability, and administration method should be easy. Here *Yukti Pramana* is the main method which we should use.

3rd step of administration of *Rasa Aushadha*

Third step of above procedure is choosing the drugs which are more in efficacy and safety. It is better to take effort to give to patients the drugs which are prepared by physicians themselves or in government hospital related *Rasashala* (drug manufacturing unit) those are strictly supervised by qualified *Rasa Vaidya*. But in the present era it is not possible at all practically. Hence they should go for next better options such as refer to patients to outside pharmacies which are recommended by government pharmaceutical associations. Those are should be dispensed drugs which are manufactured by guaranteed drug manufacturing companies under strictly supervised by physicians. According to *Bhaishajya Ratnavali* medicines prepared by other than *Vaidya* (not supervised atleast) should not be used to anybody, because other persons who are not physicians, are not well-versed with medicines and their pharmaceutical processes. Such medicines produced by disqualified persons, not alleviate diseases as well as produce adverse reactions. Therefore the wise person (*Nirmanavaidya*) should engage production of medicine^[12]. Those companies should be adopted good manufacturing practice and followed standard operative procedures for prepare quality, efficacy and safety drugs. Also there should be taken interest into drug and cosmetic act, and other rules and regulations related to standardization of quality drugs.

4th step of administration of *Rasa Aushadha*

Fourth and important step of this purpose is prescribing the drug to the patients. The physicians who are following *Rasa Acaryas* guidelines when prescribing medicine should be adopted below procedure.

Roga Bala, *Rogi Bala*, drug dose, duration, method of administration, date of manufacture, date of expire and shelf life, *Anupana*, other drug interactions, contraindications, *Patyapatya*, regular clinic visit, under strict medical supervision, other related safety advise "Do not substitute" notes in the prescription, date, physicians name, patient name, Age, Address, sex etc. general details.

Roga Bala

Equilibrium of *Dhatu* is called as *Arogya*. The disturbances of that equilibrium of *Dhatu* can be directly indicated by the onset of disease. State of disturbances can be ascertained from the appearance of specific symptoms in smaller or greater degree and specific characteristics of disease such as curability, incurability, mildness and seriousness^[13].

Rogi Bala

The site for the administration or a patient constitutes the *Karyadesha* of therapies with a view to bringing about equilibrium of *Dhatu*s. *Karyadesha* should be examined to obtain knowledge about *Ayusha Pramana* (the span of life), *Bala Pramana* (strength) and *Dosha Pramana* (the intensity of morbidity). The purpose of such examination is to obtain the knowledge about the strength of the individual and intensity of morbidity. To determine the dosage of therapy is dependent upon the intensity of morbidity and the latter is dependent upon the strength or power of the individual. The most important factor is strong therapies immediately administered without proper examination to a weak patient this might results in his *Sadyah Pranahara* (death). Hence a *Heena Bala Atura* (weak patient) should be given such *Mrudu* (mild) and *Sukumara* (tender) therapies as these are not injurious to the body and mind. If it is necessary to administrated stronger therapies to a weak patient it should be done neither distressing during their digestion nor associated with serious complications which means slowly and gradually. Similarly if weak therapies are administered to a strong individual having a serious disease without proper examination the disease does not get cured. Therefore the patient should be examined with reference to his *Prakrti* (Physical constitution), *Vikrti* (morbidity), *Sara* (excellence of *Dhatu*s), *Samhanana* (compactness of organs), *Pramana* (measurement of the organs of the body), *Satmya* (homologation), *Sattva* (Psychic conditions), *Ahara Shakti* (power of intake and digestion of food), *Vyayama Shakti* (power of performing exercise), and *Vaya* (age)^[14].

Drug dose and Duration

Determination of weight and measures of drugs is not rigid. *Vaidyas* should decide it taking into consideration the *Kala*, *Agni*, *Vaya*, *Bala*, *Prakrti*, *Dosha*, *Desha*. In the present era the people are poor in their digestive capacity, physical stature and mental power. In generally drug dose should be calculated with the help of above facts^[15].

There are some specialties in *Rasa Shastra* regarding calculating some drug dose such as drugs which are used in short duration we should prescribe normal dose and when we used in longer duration we can prescribed as a *Kalpa* (First increasing and then decreasing method- step by step) or less dose than the normal dose. E.g: *Parpati Kalpa*.

The consolidated mercurial preparations that are further minimizing the form of the prepared medicine those are facilitate for easy carrying and faster action hence those medicines dose should be less. E.g: *Pottali Rasayana*.

Nirgandha Rasa Yogas (Non sulphuric mercurial preparations) dose is generally less than one fourth of mercurial preparations because of their fast action, increase vitality and there is no detoxification action of *Gandhaka*. E.g: *Rasa Pushpa*, *Rasa Karpura*, *Amira Rasa*, *Mugda Rasa* etc.

Rasa Pushpa - General dose 50mg, when use longer duration 3-5mg. But this medicine is to be used sparingly and frequent use not advised.

Rasa Karpura - General dose 2-4 mg that also should be diluted 16 times with water.

Mugda Rasa - Adult dose 50-250mg, below 14 years children 10- 24mg. Prolong use is not advised.

Kupipakva Rasayana - also special medicinal preparations which are mention in *Rasa Granthas* with special dosage form. Eg: *Rasa Sindura* - In 1 year - 1/16 *Rati*, Up to 2 years - 1/7 *Rati*, Up to 6 years - 1/3 *Rati*, Up to 12 years - 1/2 *Rati*, Above 12 years - 1 *Rati*.

Hence before prescribing *Rasa Aushadha* physicians should be taken as an interest both general and special factors mention in above^[16].

Method of administration

Here include root of administration, time of administration, general dose at a one time a day or divided doses within 24 hours, form of drugs, mode of administration etc. Main root of administration of *Rasa Aushadha* is oral root.

Time of administration may be *Bhaktadau* (Early morning an empty stomach or before meal), *Madye* (In between single meal), *Pascat* (After morning and evening food), *Muhurmuhuh* (frequently), *Samudga* (Before and after food), *Bhaktasamyukta* (Along with food), *Grasa* (Along with each bolus of the food), *Grasantara* (In between two bolus)^[17].

Susruta Samhita, *Ashthanga Sangraha*, *Sharangdhara Samhita* also mentioned generally same things regarding *Aushadha Sevana Kala*. Form of drug of *Rasa Aushadha* is mainly powder form or *Vati* form (Tablet). Therefore great attention should be given before write prescription on those medicines especially in powder form. There should be followed special technique that should be clear to the pharmacist and practically measurable method for patients.

Shelf life of the drugs

Rasa Aushadha has more shelf-life, therefore duration of manufacturing date and expirer date of those drugs may be long. But should be given practically special attention for their condition on the state of dispensing^[18].

Anupana

According to *Sharangdhara*, the oil spreads quickly on water so also medicines spread inside the body by the strength of the vehicle^[19]. Proving this theory, many of the formulations of *Rasa Aushadha* mention in every *Rasa granthas* with special *Anupana*. *Madhu*, *Ghita*, *Takra*, *Sita*, *Ardraka Swarasa*, *Ushnodaka*, *Tambula*, coconut water, cow's milk etc. are the common vehicles for *Rasa Aushadha*. As well as special *Anupana* also mentioned in some formulations. E.g: *Rasa sindura*

Here *Rasa Sindura* can prescribe with different-different *Anupanas* for different-different diseases^[20]. Therefore physicians should be given interested about general as well as special *Anupana* of the formulations. That will help to improve pharmacokinetics and pharmacodynamics of the drugs.

5th step of administration of Rasa Aushadha

Fifth and last but not least step of administration of *Rasa Aushadha* is after treatment follow up date collection. In this step physician should have to do carefully collection of detail data regarding that either occurring expected equilibrium of *Dhatu* or some unexpected action of drug (adverse effect). That data which they have collected will be helped to confirmation of treatment efficacy and safeness. If there is any adverse effect it can be put up for the further research work for screening the causative factor.

CONCLUSION

As per the classical reference as well as practical experience it is very clear to understanding the wonderful result and needfulness of careful assistance for the utilizing *Rasa Aushadhis*. More common things in the *Kaliyuga* (present era) are remaining diseases, totally uncured or cured with many side effects which are affecting lifelong. Most of the countries in the whole world, when they were reserved money for the health sector, out of them majority of percentage already reserved for the maintenance of incurable diseases and also for the side effect of curable

diseases. Because of the wonderful results of *Rasa Aushadha*, incurable diseases can be cured and curable can be cured without side effects. *Swasthasyaswasya-rakshanam* (maintenance of healthy person's health) and *Aturasyarogaprashamanam* (curing the diseased person's disease) can be achieved with the help of genuine combination of *Vaidyadi Catuspada*. Therefore *Rasa Vaidya* is the most responsible character regarding above same matter. They should have to done major works such as spread the knowledge of *Rasa Shastra* throughout the world, improve the efficacy of treatment, and safety profile of the mercurial system by adopting above discussed steps of the administration of *Rasa Aushadha*.

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